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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIX—No. 5 **March, 1951**

William Q. Judge

April 13, 1851—March 21, 1896

WE were several to call the T. S. to life in 1875. Since then YOU HAVE REMAINED ALONE *[in America] to preserve that life through good and evil report. Let me then thank you for it. . . . I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.* —H.P.B.

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This is the bridge of the sacrificers, the undying Eternal, the supreme, the fearless, the harbour of those who would cross over. . . . —*Upanishads*

THEOSOPHY

Vol. XXXIX March, 1951 No. 5

W.Q.J.: WESTERN OCCULTIST

THEOSOPHY is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child." So runs William Q. Judge's opening declaration in his longest single treatise on Theosophy—a book of one hundred and fifty pages. From no other theosophist, perhaps, could this declaration have so fittingly come. It carries conviction because it is the outcome of conviction; it rings in the reader's mind even as it first vibrated, as a living power, in the life of its author.

Mr. Judge was wont to say that he was merely repeating doctrines that had been taught to him. So he ever did, and few with such simplicity and universal appeal. But the thoughtful have remembered that repeating doctrines *as they have been taught* is not a gift automatically acquired by every disciple. Loyalty, enthusiasm, devotion, and diligence do not of themselves confer the power of giving a pure reflection of teachings received; and without this power the disciple—whatever his other achievements may be—is only half-taught. In the case of W.Q.J., his Teacher wrote in 1886, "*when the* 'PRESENCE' is upon him, he knows well that which others only suspect and 'divine'." How often, and to what effect, the "Presence" was upon Mr. Judge, may be discovered in the articles, essays, and letters which were a major part of his theosophical work between 1886 and 1896, and which stand as his record for the cycle of 1975. Within a few years after the *Path* magazine was founded, H. P. Blavatsky wrote Judge that "the Masters have proclaimed your *Path* the *best,*

the most *theosophical* of all theosophical publications. . . . One [*Lucifer*] is the fighting, combative Manas; the other *(Path)* is pure Buddhi." This suggests that what others suspected and "divined," W.Q.J. had as *Buddhi*—acquired knowledge. Thus his force of directness is simply the force of one who looks *directly* upon ideas.

Tyros in occultism are fond of mystifying allusions, veiled remarks and breathless hiatuses. Mr. Judge's occultism has no such obvious tags: it is verily occult. Knowing well that Theosophy presented the greatest minds he knew—the Masters of Wisdom—with unfathomable depths, he yet had no desire to overwhelm the understanding of a child. He devoted himself to showing all who would listen, and study, that Theosophy could give *every* mind the scope it needed, and every heart an appropriate aspiration. W.Q.J. acted upon the principle that "what we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person." But, again, a mere desire is not the needed condition. To speak a universal tongue requires that change in the Manas and Buddhi of the man himself which, according to Mr. Judge, is produced by the spreading—within and without—of the idea of Universal Brotherhood.

At this point, the mere admirer of the occult arts will probably hie himself off to more promising revelators, for who is so naïve as to expect to find occultism in the idea of brotherhood? Nevertheless, it is clear that for Mr. Judge, at least, the pursuit of brotherhood was no dream of quiet wilds, but the inspiration towards all knowledge and "magic," and, as well, an urgent project that engaged all the energy he could summon and every power at his command. While others fought a succession of private battles for prestige, preferment, authority or special privilege, Mr. Judge occupied himself completely with the charge laid upon theosophists by H.P.B. when she said that Theosophy pure and simple has "a severe battle to fight for recognition." He fought for the recognition of Theosophy as the philosophy of brotherhood, as the rational explanation of the differences among men, and as the means of achieving that moral and mental harmony in which alone spiritual evolution is possible.

In his promulgation of Theosophy, William Q. Judge effected a synthesis between the old and ageless occult science and the new vigor of Western peoples, among whom the rising tide of the "com-

ing race" could be discerned. Here was no glamour of a "chosen people," but a workmanlike approach to the growing powers and faculties which would present the soul of man with subtler moments of choice and decision than had so far been met. In speaking of the path to knowledge, Mr. Judge did not attempt to show *his* path, any more than H.P.B. pointed to hers, for each one must make his own, and nothing is so occult as the progress of the Ego through its successive awakenings on the way to realization of the Self. The West glorified political independence, forgetting that freedom of conscience is an empty privilege unless it is exercised by men of ethical conviction. In the East the narrow dogmatism of caste gave rise to spiritual selfishness and the desire for private, individual Nirvana. Mr. Judge, heralding the era of "Western Occultism," drew attention to that moral independence which frees the mind from fixed ideas and ignorant notions, and removes separateness.

Moral independence means that each man is his own authority, because Karma is the only judge; it means that since motives are self-determined, they must be self-examined; and it means that the soul must become independent of all but truth, must be self-moving in harmony with the laws of soul-life.

It is taught that man will have another balance principle in some distant cycle, and instead of a mankind characterized by "manas —not united to buddhi," the future humanity will have developed *manas not united to kama.* Of this evolution, W.Q.J. may be said to be a forerunner, for he trained the "fighting, combative Manas" for service in the cause of Universal Brotherhood by making the mind-principle the vehicle for pure Buddhi. In hundreds of ways throughout his writings, Mr. Judge demonstrates that buddhic perception is invited only by universal applications of doctrine, in which the soul submits every mental idea or image, and even the mind's own "favorite way of thinking," to impersonal examination. Manas is united to Buddhi for as long as the student has the courage to look directly upon his individual views and methods in the light of the principles he professes. Manas united to Buddhi will restore the fact of Universal Brotherhood—the knowledge of human solidarity —in the consciousness of the race: it is a work not for one "Western Occultist," but for a nucleus of those who, in their own life and thought, place the First Object of the Theosophical Movement *first.*

WHAT THE MASTERS HAVE SAID

IN 1888, speaking of Col. Olcott, an article in this magazine quoted from letters from the Adepts sent to Mr. Sinnett at a time some objections were made to the work of the Society on the ground that enough attention was not paid to men of science and to science.* Since the year in which those letters were written, many persons have joined the Theosophical Society and its sphere of work has greatly extended. And now, no less than then, the workers have begun to pay too much attention to the intellectual side of Theosophy and too little to that phase on which the Masters who are behind insist, and which is called by H.P.B. in *The Voice of the Silence* the "heart doctrine." Others also have said that they do not want any of the heart doctrine, but wish us to be highly respectable and scientific. Let us consult the Masters, those of us who believe in them.

When the letters to the Simla Lodge were written, it was said by objecting Theosophists that it was time now to take a different tack and to work for men of science, and there was a slight suspicion of a repulsion between the Hindus, who are black, and the Europeans, as well as an openly expressed condemnation of the methods of Col. Olcott and H. P. Blavatsky. The reply from the Adepts, made after consultation with others very much higher still, runs in part:

> No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and omega of society, was determined on.

Who determined this? The Adepts and those who are yet still behind them, that is to say, for the Theosophist, the Dhyan Chohans who have control of such matters. Why was it decided? Because the world is sunk in sorrow and in selfishness which keeps the one side of society from helping the other. The letter goes on:

NOTE.—This article was first printed by Mr. Judge in *The Path* for February, 1893.

*Cf. "The Great Master's Letter" and "The Adepts and Modern Science," reprinted in THEOSOPHY, November, 1949, and December, 1942, respectively.—Eds. THEOSOPHY.

> The white race must be the first to stretch out the hand of fellowship to the dark nations. . . . This prospect may not smile for all, [but] he is no Theosophist who objects to this principle. . . . And it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, *The Brotherhood of Humanity,* to become a simple school of philosophy. . . . Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him.

The depth of the sarcasm here cannot be measured, and at the same time it is almost impossible to fully understand the opportunity pointed out in those words, and the loss of progress one may suffer by not heeding them. They apply to all, and not merely to the persons they were written to, for the Masters always say what applies universally. The letter continues:

> But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impressions of outsiders, if not by actually himself propagating this idea.

Later on, near the time when H.P.B. was in Germany, others came and asked what they might do, how they might work, and what "sphere of influence" they might find. The Master known as K.H. then wrote a letter to one, and at the same time sent copies with fuller notes on the communication to others. A part of that letter has lately been published in the German magazine, the *Sphinx.* In it the Master said among other things:

> Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist, who "Not for himself but for the world he lives." This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue. Yet the best "sphere of influence" for the applicant is now in [his own land].

The reference to *a basis* and *a sphere of influence* is to the idea of those who held that a scientific or at least a very long preparation to get a basis and a sphere for work was needed first. But the answer shows the Adept as not agreeing, and as pointing out the way to work along the line of the heart doctrine. And some of the fuller notes annexed to the copy of this letter sent at the same time to others read:

> My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the

heart" as opposed to that which is merely "of the eye." And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and care more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear."—K.H.

After seventeen years of work it is now time that the whole Society should pay a little more attention to the words of those Masters of Wisdom who have thus indicated the road, and these are the "original lines" traced out and meant to be followed. All those who do not follow them are those who feel dissatisfied with our work, and those who try to go upon these lines are those who feel and know that help is always given to the sincere Theosophist who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine and object of Universal Brotherhood.

ONE OF THE RECIPIENTS

"THOSE WHO CALLED IT FORTH"

There has to be an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, before there is any hope for us. As long as we are self-centred, as long as we are satisfied with what we know and what we have, this great Message is not for us. It is for the hungry; for the weary; for those who are desirous of knowledge; for those who see the absolute paucity of what has been put before us as knowledge by those who style themselves our teachers; for those who find no explanation anywhere of the mysteries that surround us; who do not know themselves; who do not understand themselves. For them there is a way; for them there is food in abundance; for them this whole Movement is kept in being by one single will, the Will of the Elder Brothers, who have carried these great eternal truths through good and evil, in order that mankind may be benefited; desiring only that their fellow men, their younger brothers, may know, may realize what They know.

—ROBERT CROSBIE

BE STILL AND KNOW . . .

> Good as is discourse, silence is better, and shames it. The length of the discourse indicates the distance of thought betwixt the speaker and the hearer. If they were at a perfect understanding in any part, no words would be necessary thereon. If at one in all parts, no words would be suffered. —EMERSON

THOSE who have heard and understood the Voice of the Spirit tell us that as spiritual truths must be spiritually understood, and as the higher mind takes no cognisance of the senses of physical man, therefore must we learn the language of the Soul by living the life of the Soul. This language, they say, is not one of the spoken word. As the *Secret Doctrine* teaches, an inevitable dissipation of Spiritual energies results from talking of Sacred things. Like any other language, it will follow in the wake of ideas—their progeny, not their parent.

In the silence of great men, we detect an eloquence which prepares us to understand their spoken words. That is why in ancient India the Guru, having taken his chela with him into the secure retreat of the forest, gave him a *mantram* or a *sloka* for silent meditation. No word was allowed to pass between Guru and chela on the subject. When its lesson was learnt, desire to talk vanished. Then another *mantram* or *sloka* was given. Whatever Light came to the chela must come from within. There was no need to inform his Guru of his attainment. To the gaze of the Seer, the lighting of the chela's spiritual perception shines as the beam of a lighthouse on a rocky coast. The change brought about in the brain matter of the chela manifests itself in his outer life. No pretence is possible. Attainment of any degree bears its unmistakable hall-marks. We might have the Buddha's thirty-two marks of Wisdom, yet pass for fools among the profane; among those who know, we could not hide ourselves.

But this method of instruction is not possible today, nor would it meet with favour in a world where we take more interest in the science of producing uninterrupted sound than in the understanding of the plenitude of silence. We live in an era of talk. As all talk at the same time, no one is obliged to listen. If we cannot find any

one to talk to, we talk to ourselves in a fanciful world of our own creation. When that palls, we turn on the radio. Someone is sure to be talking at the other end. That's all we ask. We cannot stand silence, for the noises which arise from our own lower nature, when we are still, terrify us, and we seek oblivion in confusion. Since we have not yet found anything quite so interesting as ourselves, we end, if we have not begun, by talking about our accomplishments, our talents, our idiosyncrasies—we drag in even our boring little vices. We have always in reserve the topic of our neighbor's business. In desperation many frequent churches, lectures or clubs. And the shrewd priest, taking advantage of our weakness, lures many a repentant sinner to the confessional, so that he may talk about himself.

As the world of the flesh incites us to excited speech, so that of the Spirit seals our lips. We have all experienced that frustration and that spiritual void that follow when we have spoken of subjects sacred to us with those who had not the faculty to understand. As well, we conclude, try to explain a perfume or the mantramic effect of Indian music. To know these things, we must experience them. And when we experience them, we do not talk about them. We cherish them in our heart till one comes to us searching. They will come, drawn by an irresistible magnet—if what we have is what they seek. How many self-appointed teachers from pulpit and rostrum have sufficient faith in their wisdom to wait patiently and in silence till one comes seeking their instruction? The extent of their sincerity is shown in their search for self-glorification and notoriety.

H.P.B. and her Masters come close to putting into current language the metaphysical and spiritual teachings of the Ancients, so often hidden under the veil of symbol. Yet both complain of the inadequacy of the spoken word, and of the dangers incurred when we speak metaphysical conceptions. And yet in claiming to explain our Teachers, we judge ourselves their superiors.

Speech is creative; it is to the mind what sex is to the body. As speech should never be indulged in save when preceded by thought, so sex should be the result of love that seeks to give. Whether the forms these forces create prove shrines or brothels will depend on the degree of consecration accompanying the creative act.

Closely allied to speech are the *hollow* space in the heart and the *empty* cavity in the brain; the moment of inactivity between the

heart's beats finds its counterpart in the *sandhya* or twilight hour between day and night, when Nature, listening, holds her breath. These spaces and moments do not speak of vacuum or death. It is in these "hollows"—these "empty" cavities—from these moments of "inactivity," and from the still *Sandhya,* that we draw our life. It is in and during these that we shall find such spiritual realization as can never be known if we allow ourselves to become immersed in the noise of the bazaar. We should meditate on these apparent voids. We may, however, remind ourselves that the *Sandhya* is a time of great magnetic force, a time from which, if we observe it in silence, we may receive potent spiritual blessings from Those who, at that time, people their currents of space with forces beneficent to man. Silent contemplation during these hours is a form of spiritual *tapas* (meditation or devotion).

If we would understand the words of the Master, we must speak His language. We must enter into His thought. This necessitates great purity of life. Brahmacharya demands a purity of mind as well as of life. Control of speech is essential. To remain silent is not enough, if the mind and heart are not at rest. "Be still and know I am" is the admonition of the teacher today, no less than it was when, untold thousands of years ago, the words were first spoken. Its meaning depends on the emphasis we give to one or another word:

Be still—and know I am
Be still—and *know*—I am
Be still and know—*I am*

Straining to understand will not help us. Just as when we tighten the muscles of the arm, the blood stops flowing till we relax it again, so to strain after things of the Spirit closes tight those arteries through which comes the life-giving Blood of the Spirit. The Teachings must remain a closed book to the man who, having ears, is yet unable to hear the voice of Krishna in the silence. For Krishna *is* that Silence maintained by the Wise, that same silence which forms the *tapas* of the mind. It is in that Silence that the Buddhas constantly speak of Krishna. What, then, must be that language of the Gods? It is the one used when silently we meditate profoundly on sacred texts—that mental devotion prescribed by Krishna for his devotee. It is less dangerous than audible mumbling, unless we

forget and lose ourselves in idle dreaming. Its manifestations take form and substance in our actions, in deeds—not merely in the lip sound which denies the potency of Silence.

It is not easy in the world of today to live in that still retirement of our inner sanctuary, yet did we not know that access to it is possible we should go mad. It may well be that the prevalence of insanity in our midst is largely due to ignorance of that retreat. There it is that we can live that spiritual Viraga of the Sage. Viraga wrongly understood becomes a *tamasic sin.* (*Viraga,* one of the "seven portals" described in the *Voice of the Silence,* is spiritual indifference, akin to the "equalmindedness" taught in the *Gita.*)

We must try to emulate that perfect Viragi, Krishna, who, though he knew the conflicting *yoga* and *samkyah* to be identical in essence, yet spent of his time and energy in expounding each separately before synthesizing them. Ours the blessing to know that Unity can come out of apparent diversity, that in the world which surrounds us and in which we have each our rôle, however insignificant—we may find that inner world of the Master. There we must raise an altar to the outer world, though we may refuse our worship. We must recognize that there are those to whom it represents the highest they know. It is only so that we shall practice the immanence of the Spirit. Only as we find Krishna in whatever comes, of good or ill, in the foul as in the pure, in the dishonest gambler as in the man of truth, are we with Him whatever be our condition. From the point of view of our human consciousness we *are* our reactions to experience. Controlling and mastering these, with heart and mind at rest, we can turn within, and taking refuge in ourselves, close fast our closet door. Then in the secret silence of the Heart we may offer the only sacrifice the Gods accept: ourselves.

CHANGING THE WILL

Can the will be changed? It depends on the person who possesses it and on nothing else. If he has sufficient intelligence to see himself whole and is a creature of an order high enough, he may be able alone to change his own will and so change himself into what his new will chooses. —PEARL BUCK

UNIVERSAL EVOLUTION

CERTAIN statements in the *Secret Doctrine* should preface an attempt to comprehend, even in a general way, the processes of evolution therein put forth. H. P. Blavatsky writes, "it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. . . . all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain" (I, 21). Too sharp a focus upon the words as such tends to a concrete interpretation. An effort must be made to grasp the synthesis, that is, the *ideas* behind the words, for the same processes are put forth in different word-clothing on different pages of the book.

Secondly, it is stated, "The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of 'Universal' evolution and our present state" (I, 20). This further emphasizes the necessity for an endeavor to sense the true process, even vaguely, rather than to materialize by attempting a more specific, or "accurate," description of it.

Thirdly, "The Stanzas . . . give an abstract formula which can be applied *mutatis mutandis,* to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs . . ." (I, 20-21). The "LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE" (I, 145). Therefore, we must look for analogy, using it to straighten out perplexities. Analogy being general, not exact in detail, helps us avoid hard and fast conclusions.

And fourthly, as an absolute premise: "If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations . . . of that One, from Cosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief

difficulty will disappear and Occult Cosmology may be mastered" (I, 75).

In its broadest terms, the nature of Evolution—its coming forth and return—is drawn in the following: On page one (Vol. I), an Archaic Manuscript is mentioned, on the first page of which is "an immaculate white disk within a dull black ground." The circumference of this disk "indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one." "Its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. . . . it is in this SOUL that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future Cosmogony and Theogony." The "ideal Kosmos in the immutable Divine Thought" never had a beginning nor will it have an end (I, 3). An "out-breathing of the 'unknown essence' produces the world; and an inhalation causes it to disappear" (I, 4).

The dull black ground is the "Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible," for "the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE" (I, 14), which Principle, Parabrahm, is " 'Supreme as CAUSE, not supreme as effect' " (p. 6). "In this ALL lies concealed its co-eternal and coeval emanation or inherent radiation. . ." (p. 7).

That emanation is the plane of the circle, the Universal Soul, "although the two are one." The circle and its circumference cannot be separated. The circumference indicating the "incognizable PRESENCE," it follows that this PRESENCE is *in* the plane of the circle, although it cannot be detected, since the "line" called the circumference is a mathematical line, and therefore it can only be said that it is there, without being evident to the senses. Thus, with this PRESENCE we slip from the Unknowable or Be-ness, that which "is essentially without any relation to manifested, finite Being" (I, 14) to the Universal Soul, the "Divine Thought, wherein lies concealed the plan" of all that is to be. This Presence is That "which is and yet is not" (I, 43), "the Eternal Non-Being, which is the One Being . . . the noumenon of all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess . . ." (I, 45), as the impalpable atoms of gold lie in the auriferous quartz. "The *'Divine Thought'* does not imply the idea of a Divine

thinker. The Universe . . . in its totality . . . is that Thought itself reflected in a secondary or manifest cause" (I, 61). All that is to be lies concealed in the plane, the Universal Soul, itself hardly discernible in the incomprehensible DARKNESS which surrounds it.

An out-breathing produces the world; an inhalation causes it to disappear. The *Secret Doctrine* affirms:—"The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing'. . . . 'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and re-flux'." The " 'last vibration of the Seventh Eternity' was 'foreordained'—by no God in particular, but occurred in virtue of the eternal and changeless LAW which causes the great periods of Activity and Rest . . ." (I, 62).

The first quotations on the Presence, and the Divine Thought, establish that within the Boundless ALL periodically arises in the highest metaphysical sense the Universal SOUL, which contains the potentiality of all that is to be in the forthcoming manifestation. These basic statements form the point of departure for what follows —a point of reference and periodical return in order to maintain proper direction within a basic framework.

The "point in the hitherto immaculate Disk" (I, 1), the "germ" which will become the Universe, the periodical Kosmos, was not mentioned above. This point may be likened to the "Son" who "lies still concealed 'in the Divine Thought' " (I, 61), for "the solitary ray dropping into the mother deep may be taken as meaning Divine Thought or Intelligence, impregnating chaos" (I, 64). "Once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object" (I, 15). In other words, once that the possibility of a universal manifestation arises, the "Son" awakens from its long "slumber," duality—or subject and object—appear, and all that follows is the interplay and development of these. "The expansion 'from within without' of the Mother, called elsewhere the 'Waters of Space,' 'Universal Matrix,' etc., does not allude to an expansion from a small center or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity" (I, 62). A special paragraph (I, 44-5) is devoted to the "Causes of Existence."

Next to be considered is the pattern upon which the Unity of the Universe, in its real and essential nature, develops into the multiplicity of manifestation. H.P.B.'s abstract of the Stanzas (I, 21-2), traces the metaphysical history of manifestation, beginning with "the state of the ONE ALL during Pralaya, before the first flutter of re-awakening manifestation"; the second stage, "so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself"; the "Re-awakening of the Universe to life after Pralaya," and the "emergence of the 'Monads' "; and the "differentiation of the 'Germ' of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy." Stanza V outlines the process of world-formation from diffused Cosmic Matter, to the fiery "whirlwind," and the nebula—which condenses into a Solar Universe, a planetary chain, or a single planet, as the case may be. Finally, Stanza VI "brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living." The steps having been presented in chronological order, and outlined, there should follow a consideration of the nature of these steps, or, more specifically, of the fourth, fifth, and sixth.

Correlating various passages in the *Secret Doctrine* on Fohat and the seven Cosmical Elements, Layu centers, or "Sons" (I, 138-9 and 12-13), we come to the intelligent forces (I, 38) animated by Fohat, which is also the "principle electrifying every atom into life" (I, 16).

Thus the SOUL, the plane of the circle, in which lies concealed the plan, is now expanded into the seven Dhyan Chohans, in whom that plan is expressed as the Laws of Nature; and Fohat is the executive power of their Thought, which carries into action those laws and relationships under the expanding impulse. "The Worlds are built 'in the likeness of older Wheels' " (I, 144), and as the "numberless sub-elements" are brought into existence, Fohat is present in each, stepped down, so to say, and acting in more limited and more differentiated ways. Here, in broad outline, we have the underlying basis of the multiplicity in the Universe, reducible to seven centers, Fohat being the energy of thought guiding the activity of substance or matter, while substance and intelligence are inextricably blended and coeval on all planes.

(To be concluded.)

KERNELS OF WISDOM

"Toil is prayer."—Italian

THE theological dogma of vicarious atonement has done more, perhaps, to undermine the sense of responsibility in man than any other single idea since the dawn of human history. The belief that one can get something for nothing, that there is an outside being or power who can bear the burden of our sins, or that all one has to do is to send up a petition for that which he needs or desires, is the most palpable fraud that has ever been perpetrated upon the human mind and consciousness.

A primary function of the present Theosophical Movement is to strip every old doctrine of its false outer incrustations and reveal the kernel of wisdom beneath. Behind every dogma there must be a kernel of truth. Vicarious atonement, itself, is a gross perversion of one of the loftiest tenets of the ancient Wisdom-Religion—the sacrifice of the Buddhas of Compassion. But just as we have to search for its truth one or more layers underneath its historical form, so with the concept of prayer. Nor are the two ideas unrelated, for prayer may be regarded as the *modus operandi* of vicarious atonement, the means by which the pious believer is supposed to obtain his unearned reward.

Toil is prayer! Why? Because it is a moving-in-the-direction of that toward which the individual aspires. Toil is work instead of idleness. It is the putting into expression, in all departments of one's being, of that upon which the heart is set. To send up mental petitions, while in the remainder of one's nature he *sits* in passive expectation, is to ignore the laws of justice and honesty, is to flout the very principles of the universe we have learned to use and respect in daily life.

In answer to the question: "Do you believe in prayer, and do you ever pray?" the theosophist answers: "We do not. We *act,* instead of *talking.*" Outward petitions, addressed to an illogical God, separate and apart from man, are a waste of time. This does not mean that there is no truth behind the idea of prayer, of which the present forms of practice are perversions. True prayer is an act of the *Will,* an internal command rather than an external petition, and

it brings into operation the recondite powers of the Self within. But for that Self to act through its vehicle, man, there must be absolute purity of motive, absence of every ill feeling or selfishness, and a sincere desire to benefit others—even one's enemies. There must be *effort* on the part of the individual to achieve that which he would have come to pass.

Read and try to understand the Lord's Prayer, so-called, in the sixth chapter of the Gospel of St. Matthew. There, Jesus is shown to have no faith in church or synagogue prayers, practiced in public, and addressed to an outside Being. He prayed only to his "Father in secret," that "Father" being the universally diffused, infinite and divine Principle, which is everywhere, and therefore *in* man. The Lord's Prayer: "Thy kingdom come. Thy *will* be done on earth, as it is in heaven," is a conforming of the lower man to the Higher, an invocation of the Divine Will, so that It may work in and through the lower.

The prayer continues: "Give us this day our daily bread." The supplicatory tone of this statement has led some to argue that Jesus *asked* God for food, and that it is therefore right and proper to pray for what one needs or desires. But not even the Master himself adhered to this idea in practice. Jesus was a carpenter and a fisherman, *who worked for what he ate.* And where is the Christian today, even the most devout, who expects his bread to be given him without work? Where is the individual who sincerely believes that "Thy *will* be done on earth" can be accomplished without toil? Prayer without toil, wishfulness without work, is as weak and ineffective as the expectation of receiving a pay check without earning it.

"Your Father which is in secret," says the Master, "knoweth what things ye have need of, before ye ask him." Why, then, one may wonder, any external petition at all? One is forced to the conclusion that the Lord's Prayer is a meditation rather than a petition, a deep soliloquy carried on within the silence and sanctitude of the heart, rather than a verbal expression of words. Above all, it is an assuming of the position of the Higher Self, and a determination, through the use of *Will,* to make the god-like portion of one's being ruler in his life. Theosophy teaches that the intensity of one's ardent aspirations is an occult process, called "spiritual transmutation," wherein finite

and conditioned thoughts and desires are changed into an almost unlimited Will-Power.

By reason of the duality of *Manas,* or mind, prayer is of necessity two-fold in its nature—one side of it being low, selfish and degrading —the other, high and ennobling above all other arts. Church-prayer was actually condemned by Jesus, as evidenced by his rebuke of the publicans who desired to be seen praying in public places. This lower form of "begging," addressed to something outside one's self, kills the Will and makes of those who practice it irresponsible, helpless beings, with greater and greater tendency to rely upon outside sources of help. Real Prayer, on the other hand, which is an invocation of the Divine within one's self, strengthens the Will, and enables the individual, through the exercise of that Will in work, to draw out and awaken the powers latent in the Real Man.

Many there be who lean upon the crutch of prayer, who make no effort of their own to bring the world to a sense of duty and responsibility. Some are of the opinion that work is the cause of their distress, that if they could only be relieved, peace of mind and heart would be achieved. Others seek their pleasure in idleness, hoping thus to reap the fruitage of a noble life. Thus deluded, they go from bad to worse. Is it not a well known fact that inactivity drives men mad? Has it not been proved by the lives of many scions of wealth that idleness leads only to atrophy and decay?

It is only in toil that real achievement can be found. It matters not what the nature of the task may be—whether in organizing business, or educational concerns; whether of spinning, farming, building, or caring for the duties of home. Useful occupation of some kind is essential to the well-being of the soul. Work is the natural expression on the physical plane of that which, on the spiritual, we call the Divine Will. And unless that Will is *used* in the achievement of all needs, the principles of one's nature begin to disintegrate. Responsibility and purpose form the cohesive power of the soul, welding all parts of man's being into a unified, healthy, and efficient Whole. Fortunate the man who "loves" his work, who appreciates the privilege of duty, who finds his joy in the doing of necessary things.

"The mission of the Soul is work."

EXTENSIONS OF EVIDENCE

Matter and its Penetrability

IT is an axiom of the occult sciences that there are seven Cosmic Elements, four entirely physical and the fifth (Ether) semi-material, and that "there is no rest or cessation of motion in Nature" (*S.D.* I, 12, 97). Because of this perpetual becoming of Nature, the elements could not have remained the same since the commencement of evolution in our earth chain of worlds. Only in another life-cycle will the fifth element (Ether) cease to be hypothetical in any sense other than the form in which it is now recognized by ordinary science. For, by then, partial familiarity with the appropriate characteristic of matter—permeability—will give place to an acceptance of the additional fifth element, and "*permeability* will become so manifest a characteristic of matter that the densest forms of this [matter] will seem to man's perceptions as obstructive to him as a thick fog, and no more" (*S.D.* I, 258). In all her writings, H. P. Blavatsky made it clear that the characteristics of matter must bear a direct relation to man's senses. Referring to the phrase "the fourth dimension of Space," she stated:

> Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it "NORMAL CLAIRVOYANCE"; thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter.* The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness (*S.D.* I, 251-2).

These observations (made in 1888) have just met with some reinforcement in quite another connection. At the 1950 meetings

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NOTE.—H. P. Blavatsky took pains to extend the "theosophical view" as far into the literature, the culture, the science, and the scholarship of the time as impartial investigations in the various fields would permit. Other corroborative testimony appears as new avenues of thought are opened by modern thinkers, and "Extensions of Evidence" aims to scan common grounds whereon the theosophist may meet the race mind.

of the British Association for the Advancement of Science, Prof. P. M. S. Blackett, FRS., mentioned that his Manchester University team, working on the Pic du Midi, had reported on the effect of trapping cosmic rays in a "cloud chamber." It appears that certain rays leave tracks which can be photographed, like the V-shaped trails of high-flying aircraft, and that these are able to pass through lumps of lead without deflection, not in the form of radiation, but literally as substance through substance. Prof. Blackett suggested that there must have been a "change of substance," as if a skier tearing down a slope had crashed through a tree and then had gone through a dense wood without another collision. A news report quotes him as saying: "The particle had lost its electric charge and had become a ghost particle." This statement will remind theosophical students of the remark made by H.P.B.: "Those physicists who hold the view that the atomic construction of matter is consistent with its penetrability, need not go far out of their way to be able to account for the greatest phenomena of Occultism, now so derided by physical scientists and materialists" (*S.D.* I, 489), that is, action at a distance, by means of Ether or Akasa.

These statements of Prof. Blackett brought a letter to the London *Times* (Sept. 5, 1950) from Lord Amwell, who is founder and trustee of the Homeopathic Educational Trust of Great Britain. He confessed to his ignorance of these matters, but felt it necessary to ask a question which someone better informed might be able and willing to answer:

> Does it mean that the rule we have always taken for granted in the logic of physics that no two "things" can occupy the same space at the same time is now abrogated, and that there is another world of meaning and substance counter-penetrative with our own familiar one? If so, is the scientific world prepared to accept the study of what is loosely called the "occult" as a legitimate function of itself? I ask this because I am sadly aware of the financial and other difficulties besetting independent investigations of paranormal phenomena, and the vast amount of charlatanism and credulity to which official neglect gives rise.

A very fair question; but no answer was forthcoming, in the columns of the sedate *Times,* at any rate. Yet the literature of the Theosophical Movement is replete with explanations of "another world of meaning and substance counter-penetrative with our own familiar

one," and of the laws governing the operation of psychic forces. Not that the scientific world is ready at present to foster the study of the "occult" in this respect. Nevertheless, as William Q. Judge prophesied in *The Ocean of Theosophy* (1893), it is equally certain that Science will sooner or later admit the proposition that "the human Will is all powerful and the Imagination is a most useful faculty with a dynamic force." Particularly is this the case in applications of what Mr. Judge called a third great law entering into many of the phenomena of East and West:

> The power of Cohesion is a distinct power of itself, and not a result as is supposed. This law and its action must be known if certain phenomena are to be brought about, as, for instance, what the writer has seen, the passing of one solid iron ring through another, or a stone through a solid wall. Hence another force is used which can only be called dispersion. Cohesion is the dominating force, for, the moment the dispersing force is withdrawn, the cohesive force restores the particles to their original position.

On this point, Robert Crosbie added an important note for those who study the ramifications of *akasha,* "the indispensable agent of every *Krita* (magical performance), religious or profane," and whose attribute is given in the Hindu Puranas as Sound. He said, in his *Answers to Questions* on the *Ocean*—

> Cohesion works on the particles of a single subject. As now constituted, there is a rate of vibration which represents the combination of the vibrations of the intelligences composing the object. In other words, the object has a mass chord which keeps it in shape. Once you know the mass chord, you can strike a tone higher, and the object will disperse (p. 217).

THE HUMAN RACE

We must not—despite all the evidence of its fantastic vileness—forget its great and honorable traits, revealed in the shape of art, science, the quest for truth, the creation of beauty, the conception of justice. Yes, it is true, we succumb to spiritual death when we show ourselves callous to that great mystery on which we are touching whenever we utter the words "man" and "humanity."

—THOMAS MANN

YOUTH-COMPANIONS ASK—

WHY *is the truth so often paradoxical? It would seem that it ought to be a simple, whole unit, when finally discovered, and not a confusing combination of opposites, as is so often the case.*

If we are to believe the statements of wise men of all times, truth *is* simple—their very lives declare its overwhelming simplicity. And does not our own experience with truth, no matter how limited, confirm this? Once we have passed beyond intellectual investigation to a complete understanding of a problem or a situation, are we not apt to say, "How plain and clear it all is now! Why did it seem so involved before? How stupid I was, not to see it immediately!"

But it is not stupidity which makes us blind at first to the essential "truth" of any situation. It is the limitations inherent in the mind-instrument which we are compelled to use. Truth itself is not paradoxical, but is made to appear so by the finiteness of our minds. Using the intellect is a little like using a microscope to examine our hand, for instance—we see very clearly, but we are obliged to move the microscope a dozen or more times before we have finally encompassed the whole surface of the palm and the fingers. Then remains the task—and think what a difficult and crucial one it would be, had we never seen a human hand in its entirety—of synthesizing from the separate microscopic impressions, a total picture of the hand.

This, perhaps, is why truth is always a matter for realizing, rather than simply knowing, for we can know all the facts about a thing and still not *comprehend* the thing itself as a "simple, whole unit." It is when all our separate and distinct thoughts about a thing have settled together in some deeper portion of the mind, that the Buddhic faculty of intuition fuses these separate entities as a heated wire will fuse crystals into a ball of glass. The child, when he first learns about the sun, is perhaps confused when he hears that it is the sun which makes plants grow, but that it can also scorch those same plants and even set them afire and burn them up. This is a paradox, a puzzle, a confusion, to *his* mind, but no longer to us, because we know that the same factor—heat and light—underlies both halves of the paradox, and it is the *same* energy, acting in different ways or degrees, which causes the different effects.

A man standing on the earth, and ignorant of its sphericity, watching two other men set off, one to the east and one to the west, would be justified in thinking that their paths would never meet, that they represent an "irreconcilable paradox." But let him be transported some distance away from the globe, and he will perceive that the "opposite" directions are simply ways of encompassing a single whole, and that, although "east is east and west is west," the twain *do* meet, when viewed from the proper perspective. This element of perspective is a crucial factor in resolving any paradox. Consider man, and his alternating selfishness and altruism. This is a hopelessly confusing paradox to most people who peer at their fellows through the thick lenses of myopic religion and see nothing but whatever is on the surface of their being. From the perspective of the free and evolving soul, these varying responses fall into line as manifestations of the same power acting through instruments which either limit and distort it, or allow it to shine with its own light.

Psychosomatic medicine announces that those who suffer from arthritis are frequently to be distinguished also by lives of inordinate self-sacrifice. This would seem to indicate that altruism conflicts with the laws of nature somewhere along the line.

Altruism does not conflict with the laws of nature, but "*inordinate* self-sacrifice" very well might. The old saying, "Nothing in excess," teaches us that any sacrifice which goes beyond the bounds of *justice* is dangerous. Not only does it tend to weaken the beneficiary, who is thus led to depend on others rather than to conquer through himself, but it also damages the one who performs the sacrifice. Do we not call the perception of justice one of the inherent ideas of humanity? And if it is thus inherent, must not its infringement, even when directed against himself, affront the real man?

Probably most of us have been seized, at one time or another, with the passion for doing something—everything—for someone else. We simply cannot stop; we overwhelm them with our solicitude, our service. We avoid all thanks. We are "not doing anything, really," and so on. We strenuously refuse any return service, any recognition. And then, when our wishes are respected, and the thank-you's cease, does there not come, creepingly, insinuatingly, stealthily, but unacknowledged, the feeling of ever-so-slight bitter-

ness at not being "appreciated"? Any number of minor, sometimes temporary, warpings result in such self-sacrificings. They do not comprise altruism—"thinking of the other person"—for to deny self so vociferously is only another way of asserting it. The altruist is self-forgetful, not self-denying, and nature takes her toll of those who would counterfeit that condition. Honest selfishness might be better than the false piety which deceives the man himself, and keeps him from coming to grips with himself *as he really is.* Altruism takes straight-thinking, or it will form no part of wisdom in action.

What is meant by the practical use of the imagination? How is this to be compared with fancy, which we seem to indulge in frequently? Can imagination be used to erase the illusions of fancy?

Nothing erases the illusions of fancy quite so effectively as the entirely spontaneous appearance of "hard facts." Unfortunately, however, one fancy is no sooner demolished in this manner than another one—or several—springs up in its place. Fancies are simply the scenery we see when the charioteer gives his horses—the emotions—free rein. Sooner or later, the runaways are caught, or are stopped by some insurmountable obstruction, or just get tired, and there's all the work to do over again, quieting the horses, repairing the traces, finding our way back to our original course, and settling down once again to the steady "jog-trot" of our daily existence.

Is there a better way? If we're bored with the scenery along our route, we know that this may mean that we're not looking at it carefully enough. The ability to look at the familiar and see in it something new and exciting—that is imagination. The ability to look at something unknown and find in it links with our familiar world—this also is imagination. Imagination is the ability to bridge two worlds so that we may proceed from one to the other at will, bringing feeling and vividness to reality, and imparting reality and a measure of probability to otherwise nebulous ideas. Fancy is much more haphazard—we have no bridge, but must jump for it, and trust to luck, for fancies do not employ the mind and the reasoning power. They are divorced from reality.

"The practical use of imagination"? Imagination is always practical—it is simply the ability to see metaphysically, in a disciplined manner. Imagination is a power of the mind, but fancy is simply the effervescence of desire.

FROM "THE ESOTERIC CHARACTER OF THE GOSPELS"

NOW *Chrestos,* as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, and in Luke (vi., 35), where it means "kind," and "merciful." On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man; i.e. "All who believe in *Chrest* (a good man) both *are,* and *are called Chrestians,* that is good men." (Strom. lib. ii.) The reticence of Clemens, whose Christianity, as King truly remarks in his *"Gnostics,"* was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may have fallen off from his earlier views, could not exonerate him from his pledge of secrecy. And as a Theosophist and a *Gnostic,* one who *knew,* Clemens must have known that *Christos* was "the WAY," while *Chrestos* was the lonely traveller journeying on to reach the ultimate goal through that "Path," which was *Christos,* the glorified Spirit of "TRUTH," the reunion with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it. For what do the words . . . "I am again in travail *until Christ be formed in you"* mean, but what we give in its esoteric rendering, i.e., "until you find *the* Christos within yourselves as your only 'way'." (*vide* Galatians iv., 19 and 20.)

Thus Jesus, whether of Nazareth or Lüd,[1] was a Chrestos, as undeniably as that he never was entitled to the appellation of *Christos,* during his life-time and before his last trial. * * *

NOTE.—These extracts (concluding the series begun in THEOSOPHY last month) are from the second and third installments of H. P. Blavatsky's article, first published in *Lucifer,* December, 1887, and February, 1888.

[1]Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian Gemara, called *Sepher Toledoth Jeshu,* about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannaeus and his wife Salome, who reigned from the year 106 to 79 B.C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lud. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of "Sota" and "Sanhedrin," p. 19, Book of Zechiel. See *Isis Unveiled,* II, 201; Arnobius; Eliphas Levi's *"Science des Esprits,"* and "The Historical Jesus and Mythical Christ," a lecture by G. Massey.

For, we say it again, the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoï*—the *rays* of the one LOGOS, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose *rays* incarnated in mankind. They consented to *fall into matter,* and are, therefore, called the "Fallen Ones." This is one of those great mysteries which can hardly be touched upon in a magazine article, but shall be noticed in a separate work of mine, *The Secret Doctrine,* very fully.

* * * *Kri,* in Sanskrit, the first syllable in the name of Krishna, meaning "to pour out, or rub over, to cover with,"[2] among many other things, this may lead one as easily to make of Krishna, "the anointed one." Christian philologists try to limit the meaning of Krishna's name to its derivation from *Krish,* "black"; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrestos, Christos, and *Ch*rishna, are analyzed more carefully, it will be found that they are all of the same origin.[3] * * *

Yet none of these names can be unriddled, as some Orientalists imagine, merely with the help of astronomy and the knowledge of zodiacal signs in conjunction with phallic symbols. Because, while the sidereal symbols of the mystic characters or personifications in Puranas or Bible, fulfill astronomical functions, their spiritual ante-types rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio,* as *Chrestos-Meshiac,* and Leo, as *Christos-Messiah,* antedated by far the Christian era in the trials and triumphs

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[2]Hence the memorialising of the doctrine during the MYSTERIES. The pure monad, the "god" incarnating and becoming *Chrestos,* or man, on his trial of life, a series of those trials led him to the *crucifixion of flesh,* and finally into the Christos condition.

[3]On the best authority the derivation of the Greek *Christos* is shown from the Sanskrit root *gharsh*—"rub"; thus: *gharsh-a-mi-to,* "to rub," and *gharsh-ta-s* "flayed, sore." Moreover, Krish, which means in one sense to plough and make furrows, means also to cause pain, "to torture, to torment," and *gharsh-ta-s* "rubbing"—all these terms relating to Chrestos and Christos conditions. One has *to die in Chrestos,* i.e., kill one's personality and its passions, to blot out every idea of separateness from one's "Father," the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (SAT) before one can reach the glorious state of *Christos,* the regenerated man, the man in spiritual freedom.

of Initiation during the Mysteries, Scorpio standing as symbol for the latter, Leo for the glorified triumph of the "sun" of truth.[4] * * *

* * * To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chrestos, lived during the era called Christian, or before, or never lived at all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chrestos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born. Therefore, one may be permitted to conclude, with good reason, that Jesus, or Jehoshua, was like Socrates, like Phocian, like Theodorus, and so many others surnamed *Chrestos,* i.e., the "good, the excellent," the gentle, and holy Initiate, who showed the "way" to the Christos condition, and thus became himself "the Way" in the hearts of his enthusiastic admirers. The Christians, as all the "Hero-worshippers," have tried to throw into the background all the other Chrestoï, who have appeared to them as rivals of *their* Man-God. But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Cresa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name.

But I may briefly repeat a prophecy which is a self-evident result of the present state of men's minds in Christendom. Belief in the

[4]The Orientalists and Theologians are invited to read over and study the allegory of Viswakarman, the "Omnificent," the Vedic God, the architect of the world, who sacrificed himself *to himself* or the world, after having offered up all worlds, *which are himself,* in a "Sarva Madha" (general sacrifice)—and ponder over it. In the Puranic allegory, his daughter *Yogasiddha* "Spiritual consciousness," the wife of *Surya,* the Sun, complains to him of the too great effulgence of her husband; and Viswakarma, in his character of *Takshaka,* "wood cutter and carpenter," placing the Sun upon his lathe, cuts away a part of his brightness. Surya looks, after this, crowned with dark thorns instead of rays, and becomes Vikarttana ("shorn of his rays"). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Viswakarman; the father, and the general *artificer* of the gods (the adepts on earth), and the candidate —Surya, the Sun, who had to kill all his fiery passions and wear the crown of thorns while *crucifying his body* before he could rise and be re-born into a new life as the glorified "Light of the World"—Christos. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

Bible *literally,* and in a *carnalised* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal,* and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists. * * *

Study the Vedas; read even the superficial, often disfigured writings of our great Orientalists, and think over what you will have learnt. Behold Brahmans, Egyptian Hierophants, and Chaldean Magi, teaching several thousand years before our era that the gods themselves had been only mortals (in previous births) until they won their immortality by *offering their blood to their Supreme God* or chief. * * *

Whenever I hear the Vedic rites discussed and called "disgusting human sacrifices," and cannibalism *(sic.),* I feel always inclined to ask, where's the difference? Yet there is one, in fact; for while Christians are compelled to accept the allegorical (though, when understood, highly philosophical) drama of the New Testament Crucifixion, as that of Abraham and Isaac literally,[5] Brahmanism—its philosophical schools at any rate—teaches its adherents that this *(pagan)* sacrifice of the "primeval male" is a purely allegorical and philosophical symbol. * * *

The origin of all religions—Judaeo-Christianity included—is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the

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[5]*Vide* "The Soldier's Daughter," in this number, by the Rev. T. G. Headley, and notice the desperate protest of this *true* Christian, against the *literal* acceptance of the "blood sacrifices," "Atonement by blood," etc., in the Church of England. The reaction begins: another *sign of the times.*

same Sun of truth, and their beginnings have to be sought in the archaic records of the Wisdom-religion. Without the light of the latter, the greatest scholars can see but the skeletons thereof covered with masks of fancy, and based mostly on personified Zodiacal signs.

A thick film of allegory and *blinds,* the "dark sayings" of fiction and parable, thus covers the original esoteric texts from which the New Testament—*as now known*—was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, *mortal* brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say, on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient *Tanaïm* as regards the Kabalistic connection of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah—not the present fanciful God of the profane Jews ignorant of their own mysteries, the God accepted by the still more ignorant Christians—but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of Initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment or paper. But the ancient Tanaïm, the initiates from whom the wisdom of the Kabala *(oral tradition)* was obtained by the later Talmudists, had in their possession the secrets of the mystery language, and it is *in this language that the Gospels* were written.[6] He alone who has mastered the esoteric cypher of antiquity—the secret meaning of the numerals, a common property at one time of all nations—has the full proof of the genius which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day. * * *

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[6]Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbologies, the *Revelation* is written in the mystery language of the Tanaïm—the relic of Egyptian and Chaldean wisdom—and St. John's Gospel is purely Gnostic.

. . . the Christian application of the compound name Jesus-Christ is all based on Gnostic and Eastern mysticism. It was only right and natural that Chroniclers like the initiated Gnostics, pledged to secrecy, should veil or *cloak* the final meaning of their oldest and most sacred teachings. The right of the Church fathers to cover the whole with an epitheme of euhemerized fancy is rather more dubious.[7] The Gnostic Scribe and Chronicler deceived no one.

Every Initiate into the Archaic gnosis—whether of the pre-Christian or post-Christian period—knew well the value of every word of the "mystery-language." For these Gnostics—the inspirers of primitive Christianity—were "the most cultured, the most learned and most wealthy of the Christian name," as Gibbon has it. Neither they, nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called *orthodox* and *historic* Christianity. Their successors have all been made to fall into the mistakes of the "foolish Galatians" reproved by Paul, who, as he tells them (Galat. iii. 1-5), having begun (by believing) in the Spirit (of Christos), "ended by believing in *the flesh,"—i.e.,* a *corporeal* Christ. * * *

Thus, what with several generations of most active Church Fathers ever working at the destruction of old documents and the preparation of new passages to be interpolated in those which happened to survive, there remains of the *Gnostics*—the legitimate offspring of the Archaic Wisdom-religion—but a few unrecognisable shreds. But a particle of genuine gold will glitter for ever; and, however garbled the accounts left by Tertullian and Epiphanius of the Doctrines of the "Heretics," an occultist can yet find even in them traces of those primeval truths which were once universally imparted during the mysteries of Initiation. Among other works with most suggestive allegories in them, we have still the so-called *Apocryphal Gospels,* and the last discovered as the most precious relic of Gnostic literature, a fragment called *Pistis-Sophia,* "Knowledge-Wisdom." * * *

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[7] "The claim of Christianity to possess Divine authority rests on the ignorant belief that the mystical Christ could and did become a Person, whereas the gnosis proves the corporeal Christ to be only a counterfeit Presentment of the trans-corporeal man; consequently, historical portraiture is, and ever must be, a fatal mode of falsifying and discrediting the Spiritual Reality." (G. Massey, "Gnostic and Historic Christianity.")

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

ONE of the most interesting focal points for discussion in Chapter Ten is the enumeration of widely diversified classes of beings among whom Krishna, in some form, stands as Divine Inspiration. Once again we note a rather startling departure from the good-and-evil categorization of Western theology and its derived moralisms. Every class of spirit and elemental apparently has something of divine impulsion, for we find listed not only the (in our terms) "good" spirits and forces, but all elementals and "evil" spirits as well. Thus Krishna declares, "I am the lord of wealth among the Yakshas and Rakshasas," despite the fact that the former are, as designated by Mr. Judge, "Spirits of a sensual nature," and the latter constitute "an order of evil spirits." And, again, Krishna is the chief among the *poisonous* serpents as well as among the non-poisonous "serpents" of wisdom.

Before exploring these apparently dubious inclusions, we may ponder a phrase which immediately follows the passages quoted from. "I am," says Krishna, "the Preserver whose face is turned on all sides." This implies that each form of human or elemental experience, of whatever category, expresses a partial truth about the interrelationships of beings, or, with a self-conscious being, a gleaning of truth, itself a seed for future wisdom. Intelligence is the great transformer—so great a transformer that Krishna says, "Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge." This can only be because, on the basis of the theosophic philosophy, nothing under the sun is absolutely evil. What we call "evil" is a preponderance of the destructive, but the evil is never more than a preponderance —the residuum is either something "constructive" or something which may be made constructive in the course of evolution, as each individuality acquires intelligence through personal effort and merit, in every experience of the phenomenal world.

Experience is possible, we know, only when we are able to evaluate circumstances. The evaluation is what constitutes the experience, in sober truth, for by "experience" we mean that which becomes a fund of knowledge, and there is no knowledge without evaluation. Evalua-

tion, in turn, is impossible without contrast, contrast presenting the choosing being with alternative decisions. All beings, therefore, must have some direct knowledge of what is called "evil"; it, also, is a part of evolution. In the perspective of reincarnation, good and evil have a subtler aspect, since the adepts, the "crowns of human evolution," are said to be "as wise as serpents" as well as "harmless as doves." We may infer from this that the adept is one who, reflecting the universal diffusion of Spirit through consciousness and individual will, severs no ties with any form of "experience." The interpretation of Adepts or Mahatmas as beings who have progressively removed themselves from the complications of manifested existence, begins to seem no more than a half-truth, and a rather pernicious one at that. The Adept's release from confusion and turbulence comes *because he has entered into the heart of all experiences,* and holds the essentials of them all, permanently.

This, if taken by itself, can be considered a dangerous doctrine, unless preceded by a firm grounding in theosophical fundamentals. The danger would consist of the temptation to erase entirely the distinctions between "good" and "evil" in human conduct, all "experience" being presumed advantageous. But we must remember that sufficient thought upon theosophical principles will emphasize the fact that experience cannot be gained, by man, save through the evaluations which compel conscious choice. The central problem of good and evil, while indeed with us, and not solved by classifying acts, people, or categories of elementals—does involve choosing between the preponderance of the constructive or of the destructive in each situation.

Let us think about the "demons" and "devils" and "spirits of a sensual nature," and see what Krishna can have to do with such as these. All of them, we may infer from statements in *The Secret Doctrine,* represent certain types of concentrated energy, intensities of intelligence operating at one or another level. Just as man, historically, oscillates between extremes of renunciation in religious life and uncontrolled submergence in experiences of the senses, so he leaves, on the astral plane, the impress of the partial truths embodied in each false position. It is perhaps easier to understand the evolutionary function of sense-renunciation than the function of the "devils" and seductive spirits who lure from respectibility, yet—

> The Demons, so called in the Puranas, are very extraordinary devils when judged from the standpoint of European and orthodox views about these creatures, since all of them—Danavas, Daityas, Pisachas, and the Rakshasas—are represented as extremely pious, following the precepts of the Vedas, some of them even being great Yogis. But they oppose the clergy and Ritualism, sacrifices and forms—just what the full-blown Yogins do to this day in India—and are no less respected for it, though they are allowed to follow neither caste nor ritual; hence all those Puranic giants and Titans are called Devils. (*S.D.* I, 415.)

Further light is thrown upon the Yakshas and Rakshasas in the colloquy between Parasara and Vasishta, which indicates that these personifications of certain human tendencies *are not consciously evil.*

> "*By whom, it may be asked, is any one killed?* Every man *reaps the consequences of his own acts.* Anger, my son, is the destruction of all that man obtains . . . and prevents the attainment of emancipation. The sages shun wrath. Be not thou, my child, subject to its influence. Let not those *unoffending* spirits of darkness be consumed; let thy sacrifice cease. . . ." (*S.D.* I, 415.)

Here again is the theosophic logic for denunciation of denunciation. Righteous wrath and indignation at conduct we do not approve of has no place in the life of the Sage. The Sage opposes or seeks to control forces and ideas; he neither shuns, castigates, nor blames other human beings.

That peculiar appreciation of the "devil" Lucifer and, for that matter, of all the devils of symbolic lore, which characterizes so many of the *Secret Doctrine* discussions, needs to be interpreted, perhaps, in the light of a sentence from *The Voice of the Silence:* "Self gratulation, O disciple, is like unto a lofty tower up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself." The virtues, in other words, if pridefully and therefore wrongly understood, lead to essentially the same separation from the currents of progressive evolution as do the abysses of vice. Thus the elementals and elementaries represented by the terms used in the Tenth Chapter of the *Gita* are *both* Good, and Evil, at the same time, depending upon the context of consideration, and, to some extent, upon whether they are influencing a man who has removed himself too far from life, or one who has not removed himself far enough. (For an interesting cross reference, read the story of Kandu, *S.D.* II, 175.)

Here are more "double meanings": Under "Yaksha" in H.P.B.'s *Glossary,* we discover a discussion of the dangers of letting the sensual demons carry one's judgment into bondage, for these, in the sight of seers and clairvoyants, are said to "descend on men, when open to the reception of such influences, like a fiery comet or a shooting star." Yet under "Rohitaka Stupa," also in the *Glossary,* we discover these same Yakshas are called "inoffensive demons." Their "inoffensiveness" may consist in the fact that, unless they are linked to ambition for power over others, unless they are united with a moral pretense which makes for hypocrisy, they are simply the promptings for prolongation of pleasurable experience. And, in the capacity for seeking the pleasurable, we have not only the danger of soul-stultifying immersion in the life of the senses, but also a form of preservative intelligence. Just as Krishna speaks of himself as the "lord of wealth" among the Rakshasas—and for beings concentrated in the pleasures of matter, wealth is certainly the preservative symbol—so is the preservative quality of non-self-conscious life the "growing tip" for expanding intelligence. (We discover the notation on p. 165 of the second volume of *The Secret Doctrine* that the Rakshasas are called "preservers" beyond the Himalayas.)

The same preservative quality apparently is connected in a different way with the Yakshas. As animals become more highly evolved, as *manas* finds increasing scope and focus, the more psychically individual do the animals become. The psychic nature represents a form of consciousness, necessary since it provides some sort of unifying experience. Even the *sensual* spirits—corrupt through misuse of the sensuous faculty by an exploitative human being—contain a form of necessary intelligence. Controlled and re-formed for expression, these may become the stuff and substance of, let us say, a greater aesthetic sensitivity. In themselves, these spirits are not evil, but rather serve as vehicles for Karma, in the use of which man may lead himself—and the "evil spirits"—upward or downward.

Can there be a "universal brotherhood" without an attitude of mind like Krishna's, universally disseminated, which finds the potential for growth in every being, and more, in every dubious attitude or even in a wrongly-conceived action? "I am," says Krishna, "the Preserver whose face is turned on all sides." What a good thing for him to be!

"SOME DAY . . ."

AN occasional refrain heard amongst students of Theosophy is: "At *our* stage of evolution you can only do so much." The view is worded in other ways: "Perhaps in ten manvantaras I'll be able to accomplish that!" or "Of course we can't help being attached to results; we're not Masters yet!" or "Well, in the Golden Age things will be different." From all this it would appear that time has some secret charm which will produce marvels if you only wait long enough.

Is all this a variation of the insidious delusion regarding sense indulgences, namely, that once the saturation point is reached one will be free to transmute his passions into spiritual forces? Here, too, it would seem, *time* plays the major role, and not self-induced and self-devised assertion of spiritual will. Furthermore, the theory does not work. Desire, like raging fire, is never sated by feeding it. Periods of temporary revulsion for present forms of gratification may arise, only to be followed by changes in the outer *shell* of interests, not in the color and intensity of the animating desires. The true method of transmutation appears to be suggested by William Q. Judge:

> The desire for physical enjoyment, *if rightly directed,* becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending ceases to be a desire, and is transformed into an element of the sixth principle. [Buddhi: Spiritual Soul; highest discernment.]

Time is an illusion produced by the parade of thoughts, feelings and events before the unchanging, perceiving consciousness which is our true Self. In a dream, a lifetime of experience may flash through the mind in a few moments; while in the after-death states these same events may be expanded to cover thousands of years of solar time, invoking intense and vivid thinking. And solar time—is that more real? If one found himself suspended in space, without a watch to look at, and out of the atmosphere of a planet whose rotation produces the illusion of the sun's rising and setting, how would he know when a day, a month, or a year began or ended?

The point at issue is not so much the illusionary nature of time, but whether time can *do* things; whether cycles can cause events and cure evils. The unwary imagine that because Great Sages have prophesied that in future cycles the condition of mankind will change for the better, it must be the cycle that creates the change, and not the beings who make the cycle. Masters, it is indicated, can predict in general the course of future events because they know the average past choices the *mass* of humanity has made, but They do not pretend to predict with absolute certainty what *one* person, *one* nation, *one* race will do. Even nations, it would appear, can fail to fulfill their destiny—be either stillborn, or die prematurely and violently.

Therefore, though a Golden Age may be in the future, is each one sure he will be there to enjoy it? The continent to rise out of the waters of the Pacific (derived from *pax* meaning peace), may be peopled by those men of peace and intelligence who have eschewed violence as a means of settling disputes, but many may find themselves in a remote corner of the globe fighting it out with some ancient enemy. "Causes sown each hour bear each its harvest of effects."

Some may say: "I can never lose my immortality. What matters it if I do not make the effort now? I will be absorbed back into the One Life with all my fellows when this solar system comes to an end, and then will be reborn in another world after a long period of rest and bliss." Those who so think have mistaken the idea of indestructibility for immortality. All beings are indestructible in physical and spiritual essence, but all do not have an immortal *individuality* as a permanent conscious "possession." This is most graphically illustrated in *The Secret Doctrine:*

> Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Paranishpanna [the *summum bonum,* the "Absolute"]. But there is a great difference between *conscious* and *unconscious* "being." The condition of Paranishpanna, without Paramârtha, the Self-analysing consciousness . . . is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only "with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe),"

> that one gets rid of personal existence, merging into, becoming one with, the Absolute, *and continuing in full possession of Paramârtha.* (I, 53.) [Italics added.]

It appears likely that when sufficiently buffeted by trials and difficulties, the average man will ultimately wake up. But he wakes himself up; time does not do it, and never will. Eventually, as Krishna implies in *The Bhagavad-Gita,* the principles of his nature will compel him to engage successfully in the evolutionary struggle, because those principles are within, not outside him. "Being bound by all past karma to thy natural duties, thou . . . wilt involuntarily do *from necessity* that which in thy folly thou wouldst not do."

The position of each man is one of choice: will he choose the road of procrastination and evasion, and accomplish the Soul's pilgrimage after perhaps millions of years of delays and false starts; or, will he choose the path that goes straight to the goal? To waste spiritual energy is a crime against the universe, and the penalties are not light. To be efficient conservers of that power is to become Nature's grand benefactor and co-worker. These words of a Master of Wisdom, concerning the mission of Theosophy in furthering the cause of Universal Brotherhood and the progress of the race, are a bugle note to the brave and compassionate soul: "Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them."

TAOISM

Above all, Taoism enables us to have a unified view of ourselves, our fellow beings, of God, and the universe. It teaches the spirituality of things. It teaches us to see the material phenomena as spiritual phenomena, and life as manifestation of the laws of continuous growth and decay. It also teaches eternal justice. Thus man is fortified with a mysticism which is all embracing. Then he may call this conception Tao or Truth or God or the Laws of the Universe, as he likes, and he does not even have to go to a church to worship it.

—LIN YUTANG

ON THE LOOKOUT

"Voice Against Doom"

William Faulkner's statement, in accepting the Nobel Prize Award, contains some outstanding affirmations about the human estate—observations which are not new, but whose repetition is sorely needed. The remarks were addressed to the writers and poets of the future, but theosophical readers will probably feel that they hold a more universal significance, and so the greater portion of the address may be entered here. (The entire speech was reprinted in the *Saturday Review of Literature,* Feb. 3.)

Mr. Faulkner began by saying that the award was not made to himself as a man but to his work "—a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before. So this award is only mine in trust." He states that he wishes to use the occasion as a pinnacle from which he might be "listened to by the young men and women already dedicated to the same anguish and travail, among whom is already that one who will some day stand here where I am standing."

The Tragedy of Fear

The message continues:

> Our tragedy today is a general and universal physical fear so long sustained by now that we can even bear it. There are no longer problems of the spirit. There is only the question: when will I be blown up? Because of this, the young man or woman writing today has forgotten the problems of the human heart in conflict with itself which alone can make good writing because only that is worth writing about, worth the agony and the sweat.
>
> He must learn them again. He must teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths of the heart, the old universal truths lacking which any story is ephemeral and doomed—love and honor and pity and pride and compassion and sacrifice. Until he does so he labors under a curse. He writes not of love but of lust, of defeats in which nobody loses anything of value, of victories without hope and worst of all without pity or compassion. His griefs grieve on no universal bones, leaving no scars. He writes not of the heart but of the glands.
>
> Until he relearns these things he will write as though he stood among and watched the end of man. I decline to accept the end of

> man. It is easy enough to say that man is immortal simply because he will endure; that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

"IMMORTAL PREVAILER"

When Mr. Faulkner writes that he believes that man will not merely endure, but will prevail, he gives fresh inspiration to H. P. Blavatsky's statement in the *Secret Doctrine* that "there is a great difference between conscious and unconscious 'being'." The senseless eternity postulated in the Christian heaven holds no persuasion for a man, beyond a feeble prompting to do good in order to reap a future reward—this feeble prompting being nullified, of course, by the doctrine of the forgiveness of sins. Christianity has to account for this disservice to the human race, among others: that by adopting the concept of immortality among its doctrines, and perverting its original meaning of the continuance of the thinking, choosing, responsible being, to the vapid prospect of sitting—pure-souled and brainless—in blissful inactivity at the "right hand" of "God." There is, as Mr. Faulkner suggests, a great difference between crediting man with eternity—which may simply mean the continuation of some form or portion of man—and crediting him with immortality, or the possibility of achieving immortality, which alone resides as a property of an eternally free, an eternally active potency.

"THE FREE MAN'S HELL"

The universal fear to which Mr. Faulkner alludes, the physical fear of destruction by atom bomb or army, springs undeniably from this too-Christian, too-materialistic theory of survival. The man who merely wishes to be eternal, will be fearful of threats from the ex-

ternal world, and will, therefore, be first in line for security—whether afforded by the church or the totalitarian state. On the other hand, the man who has adopted the premise of immortality, knows that he can lose what is truly worthwhile to him not from any threats or attacks from the external world, but from the fear, within himself, of those threats. Nothing can threaten immortality but a man's inability to live up to it, and for that he can blame no one but himself.

If more writers would cease being engrossed with the negative problem of finding security, and concentrate on disclosing the struggles of human beings engaged in *finding freedom,* for themselves and "from" themselves, they could do much to stem the tide of panic which threatens what was once a brave country, and to fertilize ground now being rendered barren by intellectual morbidity.

It should also be noted that while Mr. Faulkner's novel, *Intruder in the Dust,* became a quietly stirring motion picture, setting the problem of tolerance in a *human,* more than a purely racial context, this novelist himself has not often managed to produce such a cogent argument for the dignity of man as the address above quoted. Characteristic of the generality of his work is a type of tired sordidness which seems to endow decadence with a life of its own, and it is appropriate to hope, perhaps, that the ideals enunciated in his speech from the Nobel Prize "pinnacle" are a testament, in some way, for his own future, as well as for that of the young writers he hoped to encourage and advise.

Who was Zoroaster?

It was remarked in the *Introductory* to *The Secret Doctrine* (I, xxviii) that the public might feel sufficiently sure, with regard to Orientalists generally, "*(a)* that the students of ancient religions have indeed very few data upon which to build such final conclusions as they generally do about the old religions, and *(b)* that such lack of data does not prevent them in the least from dogmatising." Indeed, because of the flood of nineteenth century works, based on the researches of Sanskritists and Orientalists, which were "remarkable for their ingenious deductions and speculations" rather than on any inner meaning to be found in myths and emblems, H. P. Blavatsky declared that "the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to

see the light, after long millenniums of the most profound silence and secrecy" (I, xxii). That these truths need constant emphasis today is illustrated by the appearance of a new biography of Zoroaster (*Zoroaster,* by Jacques Duchesne-Guillemin, Paris, 1949). It was reviewed in the London *Times Literary Supplement* (Sept. 30, 1949), and it is clear that there is still endless speculation amongst scholars as to the life and work of the great Prophet.

THE GREAT LAWGIVER

We have the authority of Pliny (quoted by Max Müller in his *Science of Language,* p. 280), for believing that in the third century BC, Hermippus had made an analysis of the books of Zoroaster, which were then said to comprise two million lines. Certainly, the Prophet's name was perfectly well known to Plato and Aristotle, and we may legitimately conclude that Persians came to Greece, where their sacred literature was known. The work by Hermippus, *On the Magi,* is lost, though it is quoted by Plutarch. But confusion as to the date of the Founder of the religion sometimes known as Zoroastrianism, and about the real character of the Teacher, remains the keynote of the latest researches into his life and times. To quote the review already mentioned:

> The appearance of a new book on Zoroaster is bound to be viewed with apprehension by those who care for the prophet and for the views the general reader may be prompted to form of him by certain current literature. For two eminent Iranists, Professor H. S. Nyberg and the late Professor E. Herzfeld, in their writings on Zoroaster in recent years, have expressed opinions as widely divergent from each other as from those held by everybody else, thus, as it were, conspiring to throw the uninitiated reader into utter bewilderment. Their views of Zoroaster as "politician" or "witch-doctor" were challenged and convincingly rejected in public lectures at Oxford some months ago by Professor W. B. Henning, who prefers to think of Zoroaster as a lofty personality and a logical thinker.

As for M. Duchesne-Guillemin himself, in an attempt to widen the Indo-Iranian basis on which he thinks Zoroaster built his system, he is led to express assurance that "Zoroaster was brought up to worship great gods and to offer sacrifices of animals, fire, and Hauma" (presumably *Haoma,* "the fruit of the Tree of Knowledge," *vide S.D.* II, 97-8). No reference is made to dates in all this; indeed,

all is hypothesis. Yet the clue to the riddle of Zoroaster was given long ago:

> By "original" we mean the "Amshaspend," called "Zarathustra, the lord and ruler of the Vara made by Yima in that land." There were several Zarathustra or Zertusts, the Dabistan alone enumerating thirteen; but these were all the reincarnations of the first one. The last Zoroaster was the founder of the Fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander. (*S.D.* II, 6 fn.)

This, with reference to Airyanem Vaego (the primeval land of bliss referred to in the *Vendidad*) being the birthplace of the first Zoroaster. As to *Vara,* H. P. Blavatsky tells us:

> A term used in the *Vendidad,* where Ahura-Mazda commands Yima to build *Vara.* It also signifies an enclosure or *vehicle,* an ark *(argha),* and at the same time MAN (verse 30). *Vara* is the vehicle of our informing *Egos, i.e.* the human body, the soul in which is typified by the expression a "window self-shining *within.*" (*Glossary,* p. 360.)

ANTIQUITY OF ZOROASTRIAN SCRIPTURES

The greater part of M. Duchesne-Guillemin's book is really aimed at distinguishing Zoroaster's own contributions to religious thought from that which he took over from some earlier religion. Because Avestan literature mentions many major and minor gods corresponding in name and function to gods found in the earliest Indian literature, the assumption is that Iranian and Indian "tribes" held beliefs in common before they divided into separate branches. Scholarship has yet to realize how much of the truth on this point could be discovered were it to study "the identical knowledge veiled under the exoteric symbolisms of both the Zend-Avesta and the Brahmanical books," as H. P. Blavatsky advised in a striking article, "Zoroastrianism in the Light of Occult Philosophy," contributed to *The Theosophist,* Vol. IV, June, 1883. It would then be seen that the Zoroastrian Scriptures go back in their essential teachings to the Atlantean Race, and that "Zoroastrian Esotericism is identical with that of the Secret Doctrine" (*S.D.* II, 356). The difficulty in accepting M. Duchesne-Guillemin's theories about an Indo-Iranian religion which was inherited by Zoroaster lies in the fact that Ahura-Mazda, promoted to such a high status by Zoroaster, is a name which is not

attested outside Iran. It would be more correct to say (as H. P. Blavatsky pointed out) that the Parsees, more even than the Brahmins, are "heirs to Chaldean wisdom, since they are the direct, though the latest offshoots of Aryan Magianism" (art. *op. cit.*):

> For (Ahura) Mazda is the spiritual, divine, and purified man, and Armaita Spenta, the Spirit of the Earth or materiality, is the same as Ahriman or Angra Mainyu in one sense. The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical—even its "mystery of the law" (see the Gatha in Yasna XLIV) (*S.D.* II, 517).

"MASS MEDICINE"

The application of modern technological improvements to medicine has been by no means an unmixed blessing. While so-called "cures" are cheaper, quicker, and easier than ever before, thanks to the miracle-workers of chemistry and electricity, there is a decided tendency to favor mass-production techniques often at the expense of the patient. One glaring example of this prevailing attitude is the celebrated shock treatment, concerning which some interesting disclosures have recently been made.

While the A.M.A. *Journal* continues to complacently deny that electroshock treatments result in any "significant permanent damage" to the brain, or to the "normal" heart—the only worrisome detail of the treatment, in the editors' view, being the frequent occurrence of bone fractures and muscular ruptures—many of the foremost psychiatrists are taking violent exception to the technique, and hold that actual brain damage does occur as a result of its use. Certainly the use of shock treatment in severe and violent mental cases is one thing, and quite another is its indiscriminate employment in everything from a mild depression to schizophrenia and delusional mental disease.

"MECHANICAL MEDICO"

It seems obvious that the tendency on the part of medical men to depend on such forms of treatment springs either from laziness, indifference, or from lack of confidence in their ability to plumb the nature of mental disease. There was a case reported recently in the A.M.A. *Journal* of a 47-year-old man suffering from nothing more

than "mild depression" who, at the urging of his physician, was treated with a series of electroshocks. Three of these he "tolerated well" (though on the day following the first shock he attempted suicide by taking an undetermined number of barbiturate tablets) but succumbed, following the fourth shock, to a fatal cerebral hemorrhage. Is it not a strange healer who can think of no other way of treating a "mild depression" than that of sending his patient into a convulsive seizure—not once, but over and over again? Perhaps our doctors have succumbed to the "victim psychology," and feel that depression can only be escaped from, not cured. Or is it that so many people suffer nowadays from depression, and from the more serious mental derangements, that doctors instinctively turn to some simple mechanical treatment which can handle large numbers of people quickly and "efficiently"? In any event, a hopeful current of resistance against the abuse of this form of treatment is gaining strength. While the editors of the A.M.A. *Journal* may say that "numerous brains of both man and animal have been examined after electroshock treatments, and there has been no significant change found in the architecture" (as if the "architectural" remains of a brain can fully report the condition of the *thinking* apparatus!), Dr. Jules H. Masserman, of the University of Chicago Psychiatric Clinic, holds that, on the basis of experiments with animals, "unlike most drugs, electro shock produced permanent impairment of behavioral efficiency and learning capacity." He notes a growing conviction among psychiatrists that although useful, perhaps, in some forms of acute insanity, drastic treatments of this type do lasting damage to the brain and may involve "potential tragedy."

Insulin Replaced

A further light was thrown on the popularity of the shock technique by some remarks by Dr. Manfred Sakel, of New York City, in a paper delivered at the International Congress of Psychiatry, held in Paris last September. Dr. Sakel, known as the "Pasteur of mental disease" for his discovery of the use of insulin in the treatment of schizophrenia, took occasion to criticize sharply the practice of substituting shock treatment for insulin therapy, the former providing only temporary superficial relief without touching the fundamental

nature of the disease. (While electroshock is admittedly and blatantly a superficial treatment, it must be admitted that, from the theosophical standpoint, insulin therapy itself cannot reach to the roots of mental disease—nothing but mind being capable, in the final analysis, of curing mind.)

"NOT THE SHOCK AT ALL"

Dr. Sakel then reviewed the history of the gradual replacement of insulin therapy by electroshock, placing the beginning with the misconception of the manner in which insulin produces its beneficial effects. It was thought that the beneficial effect of the insulin treatment was due solely to the convulsive shock produced in many cases by the administration of overdoses of insulin, and on the basis of this conviction, electroshock was finally fixed on as an easier method of bringing about the same reaction. Electroshock machines can be operated by persons without psychiatric training, whereas the use of insulin requires expert knowledge and skill.

In the twenty-five years following his original discovery of the insulin treatment, Dr. Sakel has proven that it was the physiological effect of the insulin in restoring certain hormonal balances in the patient's system, and not the convulsive shock at all, that was responsible for the return of a large percentage of the schizophrenics to useful social life. His studies, supported by a survey of many mental institutions, show that electric shock "produces at best only superficial improvement, which lasts but a short time without in any way affecting the course of the disease." In most cases, he stated, the electric shock does actual harm to the brain and makes the condition worse.

WHAT BRINGS DETERIORATION?

One of the arguments used to press the advisability of shock treatments (as also the even more extreme procedure of brain surgery—"lobotomy") is the fear that the patient will "deteriorate." A dramatic "shock" was administered to this argument by the case of a 72-year-old woman who had been confined in the Topeka State Hospital for 17 years as an "incurable," and who, as a result of the reorganization of the hospital and a weekly half-hour with a psychiatrist, began to emerge from her delusions. She was finally discharged after a successful "parole," in which she was reported as

making an excellent adjustment, and doing a superb job as a practical nurse and companion housekeeper. Certainly, as the psychiatrist in the case, Dr. James M. Mott, Jr., pointed out, it all suggests that psychiatrists should take a long, hard look at their definition of "incurable." (*Science News Letter,* Oct. 14, 1950.) As for the "deterioration" that proponents of shock and lobotomy seem afraid of, from all indications there is much to point to the fact that more deterioration may result from the use of these techniques than from withholding them.

"The Teaching of all Adepts"

Always the Founders of the Theosophical Movement of the last century emphasized the universally diffused nature of the Secret Doctrine. "Proofs of its diffusion," wrote H. P. Blavatsky, "authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity" (*S.D.* I, xxxiv). A fair minority of earnest students today, as in the past, look for the revival of some of the fundamental truths known to the Archaic ages, in the sense of their wider recognition. These have known that, not only universality, but periodicity also, mark the course of "the opposing forces of spirituality and animalism." For these and other reasons, such students have paid due attention to "the spot of observation selected" by the teachings, whence may be seen the systematic perversion, by the "spirit of the dark demon of bigotry and intolerance," of "the real nature of initiation and the Sacred Science" (*S.D.* I, xl).

"The Only Focus Left in History"

The millenarian age divided by the year 1 A.D. is a chosen vantage point. Historical records, especially since the days of Constantine the Great (A.D. 306-37), provide sufficient evidence to prove the methodical obliteration of the Ancient Wisdom:

> This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism (*S.D.* I, xlv).

But the centuries of darkness pass, and, since the fourteenth century, the light has again broken through, bringing to many that reminiscence of the soul which speaks of other days. Citing the division by Plato of the intellectual progress of the world during every cycle into fertile and barren periods, *Isis Unveiled* (I, 247) declared: "*We are at the bottom of a cycle and evidently in a transitory state.*" The inauguration of the present-day Theosophical Movement marked the beginning of the slow climb for this age out of the abyss of sacerdotalism and nihilism. The years since 1875 have witnessed a growing recognition of the law of historical periodicity that formed so essential an element of the teaching of the Mystery Schools of antiquity. The millennium from Buddha to the Neo-Platonists has become important even to exotericists.

Recognition of an Unseen World

Amongst scholars in the Western world who have influenced thought in the historical direction delineated by H. P. Blavatsky, Dean Inge occupies a prominent place. Even in 1925-6, he drew attention in his Hulsean Lectures, published under the title of *The Platonic Tradition in English Thought,* to the existence, besides the combative Catholic and Protestant elements in Christianity, of a third element "with very honourable traditions." He then dealt with three periods in English history when there was a fruitful return in the Christian Church to "her old loving nurse the Platonick philosophy." The first was the Renaissance period, including the Cambridge Platonists (Cudworth, Whichcott, and others); the second, the period of Wordsworth, Shelley, and Coleridge; and the third, that of some of the great Victorians like Ruskin, Charles Kingsley, and Walter Pater. It was in this work that Dean Inge mentioned that the study of comparative religion had revealed "the remarkable fact that a new spiritual enlightenment, quite unique in character, came to all the civilized peoples of the earth in the millennium before the Christian era":

> The essence of the new movement was the recognition of an unseen world of unchanging reality behind the flux of phenomena, a spiritual universe compared with which the world of appearance grew pale and unsubstantial, and became only a symbol or even an illusion (*op. cit.* pp. 7-8).

Plato, "Pitta-Guru," and India

Dean Inge has now returned to the discussion of the enlightenment which, a quarter of a century ago, he so traced to the millennium before the Christian era. In the *Fortnightly Review* (London) for March, 1950, he discusses, under the title of "Plato Today," a recent addition to the Home University Library series, *The Philosophy of Plato,* by Professor G. C. Field (Oxford University Press, 1949). This is what he writes on the special point of the inter-action of Eastern and Western thought. His words will be read with some satisfaction by those students of H. P. Blavatsky's writings who seek to help in restoring the Ancient Wisdom to its rightful place in human thought and aspiration:

> The revolt of Asia has led us to pay more respect to Indian thought, which is curiously like some parts of Plato's philosophy. Plato was a disciple of Pythagoras, and the Indians claim Pythagoras as one of themselves. Was that his real name? No, they say. His affectionate pupils called him Pitta-guru, "father-teacher." Samos still claims Pythagoras, but Urwick and Radhakrishnan leave us in no doubt that Plato would have sympathized with the Brahmans. The doctrine of the universal self, whom the Indians call *Atman,* is very much like the Platonic *Nous* and the Pauline *Pneuma.* The Indians criticize the Western restlessness and acquisitiveness, just as Plato does with his dislike of the "inflamed city." We probably need not think of direct influence. A strange wave of spiritual religion broke over the old world about the middle of the first millennium before Christ. In China Confucius, in India Buddha, in Persia the diffusion of Zoroaster's teachings, in Palestine the later prophets, in Greece Orphism and Pythagoras. A historian might well say that this date is the most important in the whole development of the human mind. Religion has suffered both in Europe and Asia from the isolation of the two continents from each other. We have something to learn from India, and we may learn it from Plato.

The Rank of Myths

The "unchanging reality behind the flux of phenomena" which forms so large a part of Dean Inge's writings, has always been veiled in the annals of exoteric religion and philosophy. Because of this, Theosophy has never subscribed to the views of those scholars of the last century, who, with Prof. John Fiske, looked upon every myth

as "an explanation by the uncivilized mind, of some natural phenomenon" (*Myths and Myth-Makers,* quoted in *S.D.* II, 786). Nowhere does Dean Inge's understanding of true mysticism show itself more clearly than in his reference to the myths of Plato in the article already mentioned:

> It is acknowledged that in Plato the myths are an integral and important part of the teaching. But the mistake is often made of supposing that the myths are intended to convey a higher teaching than the dialectic. This is not so; the myths rank below real knowledge. They deal with matters which are of interest to the soul, and the soul is amphibious, living partly in a world of sensible images, and partly in a world of eternal values. The myth in a sense bridges the gap.

"THE PRECIOUS POSSESSIONS"

Here, also, in the study of myths, we may find proofs of the diffusion, under varying guises, of the Secret Doctrine as "the common property of the countless millions of men born under various climates" (*S.D.* II, 794). Although unable to trace the source of any of Plato's thought to India or Persia, even Max Müller, referring to the myth of Er in the *Republic,* admitted "a certain similarity in the broad outlines of this Platonic myth, illustrating the migration of the soul after death," to passages which he quoted from the Upanishads (*Theosophy, or Psychological Religion,* London, 1903, p. 220). And, so studying, we may find confirmation in many quarters, amongst those writers whose eyes have not been altogether blinded to the Vision of the Ages, of the truth of these words of William Q. Judge in *The Ocean of Theosophy:*

> . . . though the true doctrine disappears for a time from among men it is bound to reappear, because first, it is impacted in the imperishable center of man's nature; and secondly, the Lodge forever preserves it, not only in actual objective records, but also in the intelligent and fully self-conscious men who, having successfully overpassed the many periods of evolution which preceded the one we are now involved in, cannot lose the precious possessions they have acquired.

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